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A

PHYSICAL AND MORAL

ENQUIRY

Into THE CAUSES of

That Internal Reſtleſsneſs and Diſorder

IN MAN,

Which has been the Complaint of All Ages.

A Native Strife in every Boſom reigns,
And impiouſly a ſecret War maintains.

ROWE's PYTHAGORAS.

By JAMES VERE, Esq.

Printed for B. WHITE in Fleet Street;
and J. SEWELL in Cornhill.

MDCCLXXVIII.

TO ALL WHOM IT MAY CONCERN

TO BE INFORMED

IN THE OECONOMY

OF THE HUMAN SYSTEM,

THIS ESSAY,

ON THE COMBINED OPERATIONS

OF MATTER AND SPIRIT,

IS ADDRESSED BY

THEIR HUMBLE SERVANT,

J. V.

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A PHY-

A

A PHYSICAL AND MORAL ENQUIRY INTO HUMAN NATURE.

INTRODUCTION.

AMONG the many enquiries into the various parts of this material ſyſtem, there is one part that ſtill requires to be further explored, and more accurately explained, than it has hitherto been: the part I mean is *Human Nature*; a ſubject that well deſerves the examination of the moſt

ingenious curioſity, and will reward the pains of the moſt diligent enquirer. It is the intereſt of every perſon to find out the cauſes of thoſe many revolutions of reſtleſſneſs or diſquiet which happen in his conſtitution; as it is his principal comfort, that he can thereby counterbalance, in ſome meaſure, their diſagreeable effects, and render them, on the whole, leſs prejudicial. So true is that of the poet,

Know then thyſelf; preſume not God to ſcan;
The proper ſcience of mankind is *man*.

CHAPTER I.

Of the general Nature of Man.

MAN is a being compoſed of a *body* and *mind* united to each other. Theſe two parts of his compoſition, however cloſely united, are yet very different in their *nature*; each having a life, actions, and affections, peculiar to itſelf, and diſtinct from thoſe of the other: though, at the ſame time, there is ſuch a reciprocal connection and conſent between them, that a change in the one always produces a change in the other, proportionable to the degree of impreſſion.

It has been often obſerved, that the world is excellently well con-

trived for the uſe, ſupport, and convenience, of Man; and that Man likewiſe is ſo completely formed, as to be able to extract, and apply to himſelf, all the ſupport, convenience, and ſatisfaction, that the world can yield.

But, in order to underſtand how this application is made, it will be neceſſary to conſider the ſtructure and mechaniſm of the human body; for it is by the mediation of the body that Man partakes of theſe worldly enjoyments.

The human body is an aſſemblage of ſolids and fluids, by whoſe united and regular actions life and health are preſerved.

For

For the preſervation of health and life, the body is endowed with two kinds of *automatic* or *ſelf-moving* powers; by one of which, it digeſts and aſſimilates what is friendly to the conſtitution; and, by the other, it ſtrives to reſiſt and expel whatever is uneaſy and injurious to the œconomy. Theſe two principles, or powers, though they ſeem to reſult from the mechanical ſtructure of the body, are yet, in reality, to be referred and aſcribed to the ſole will of the Almighty Creator; who has been thus pleaſed to animate matter, and beneficently to endow it with ſuch innate powers, as are neceſſary to continue this vital frame, independent of our own will or choice.

Hence then it follows, that all the motions neceſſary to the *vital* functions are carried on without any knowledge or conſent of the mind; and that they are continued, be the perſon aſleep or awake, by the ſame power that firſt excited them.

But, though the mind has no abſolute influence over the vital functions, yet it is endued with a certain principle, quite diſtinct from that of the automatic motions, by which it contributes in an eminent degree to the preſervation and benefit of the human frame.

The mind, in conſequence of its union with the body, is variouſly affected by the various changes which the body undergoes. Now, as it is

the nature of the mind to be impatient of *pain*, and desirous of *ease*; therefore will that *pleasing sensation*, which it always enjoys when the body is in right order, continually prompt it to exert its powers to preserve the body in that regular state: and the *uneasiness* it feels on the other hand, when any part becomes disordered, will equally excite it to search after, and apply, remedies fitted to relieve and remove the pain.

These are the *primary*, and, as it were, the *guardian* endeavours or impulses of nature, kindly implanted in the constitution for the conservation, improvement, and protection, of the human frame. The necessity of their being so implanted, the various

rious uſes they ſerve, and the modes of their ſeveral operations, will be more fully explained in the courſe of the following enquiry.

CHAP.

CHAPTER II.

Of the Origin, Uſe, and Operations, of Inſtincts.

FROM what has been ſaid of the powers lodged in the human conſtitution, by which the vital offices are performed, it is eaſy to infer, that without them life could not ſubſiſt at all. Hence it follows, that the welfare, or happineſs, which is attainable by ſuch a being as Man, muſt, in a great meaſure, depend on the due operations of theſe ſeveral organs; ſince by them muſt be prepared and diſtributed all thoſe ſupplies which are ſuitable to the various wants of the body. A proper attention

attention to thoſe circumſtances, in which Man comes into the world, will readily convince us, that the moſt exquiſite arrangement of all the parts of his frame, together with the powers annexed to them, are not ſufficient of themſelves to ſupport ſuch a being for any length of time. For the body evidently ſtands in need of almoſt perpetual freſh ſupplies for its growth, ſtrength, and the repairing of that waſte which is continually made in the various ſcenes of action. Hence ſenſations, inſtincts, and appetites, were originally implanted, as neceſſary impulſes to quicken our attention for the preſervation of life. They appear very early, and operate with unremitting energy.

energy. Thus hunger and thirſt are found to raiſe ſorrow viſible in infants' tears; nor are theſe ſenſations to be quieted but by ſome timely nouriſhment ſuitable to the exigencies of the conſtitution. And it may be further remarked, that the reſt or quiet ſo gained does not ſubſiſt much longer than during the time the ſaid nouriſhment has performed its deſtined ſervices; after which, Nature is excited, by certain other uneaſy ſenſations, to expel, or drive out, the ſuperfluous part through the ſeveral appointed paſſages.

In the firſt of theſe caſes may be traced out the origin of natural *deſire*, or *appetite*; and, in the latter, the

the origin of natural *averſion*, or *diſlike*.

Thus early appear our inſtincts; which are always conſtant in their effects, whilſt the courſe of nature is regular; nor can they be wholly extinguiſhed but with life itſelf.

When the wants of the conſtitution are for a time unſatisfied, there always ariſes ſome ſenſible uneaſineſs in the frame: but, when they are furniſhed with a ſuitable ſupply, there ſpring up ſome pleaſing ſenſations viſible even in infant ſmiles.

Various and almoſt infinite are the circumſtances wherein the inſtincts, appetites, and averſions, operate as neceſſarily as in the inſtances above mentioned; their uſe and office be-

ing

ing deſigned for the ſecurity, preſervation, and protection of the individual.

The various operations of our inſtincts ſeem to ſpring from ſome impulſe made on the mechanic powers; and that with ſuch energy as is adequate to thoſe very purpoſes for which they are occaſionally exerted.

Hence it appears, that deſires, averſions, pain, grief, pleaſure, &c. muſt be inſeparably annexed to the human conſtitution; as they all bear a cloſe relation to thoſe natural wants, exigencies, &c. to which men by their frame are made liable.

Here be it obſerved, that the happineſs attainable by ſuch beings cannot conſtantly ſubſiſt in an undiſturbed

turbed repoſe, or an abſolute freedom from that anxiety which attends unſatisfied deſires. For experience ſhews, that no condition of youth, fame, or fortune, can exempt the poſſeſſors from that ſort of uneaſineſs, which muſt frequently ariſe in the courſe of things, from unfavourable occurrences interrupting their enjoyments.

But though ſome certain inquietudes will neceſſarily attend the diſappointments of our inſtincts and appetites; yet a conſiderable ſhare of man's happineſs will be found to reſide in, and to reſult from, a regular gratification of them. For the uneaſy ſenſations, occaſioned by theſe diſappointments, are uſually no more

than neceſſary incitements urging the will to exert its ſubſervient ſpirits to ſuch undertakings as are moſt likely to ſupply whatever good is wanted.

Thus the tranſient pains, which ariſe from the inſtincts, are or may be abundantly overpaid with ſatisfaction and pleaſure by ſome ſeaſonable gratifications of the wants of nature. Likewiſe, on the other hand, a large ſhare of the miſeries of human life will be found to reſult from the diſorderly manner in which men gratify theſe inextinguiſhable, and in themſelves innocent appetites.

CHAP-

CHAPTER III.

Of the Motives to Action; and of the Means by which we are ſupplied with Strength to continue it.

MR. *Locke* obſerves, that uneaſineſs is the general ſpring of action; therefore the uneaſineſs ariſing from the joint effects of men's appetites, paſſions, and inſtincts, may be conſidered as the ſpring or motive to many of their voluntary undertakings.

Now though the uneaſy ſenſations ariſing from thoſe inſtincts, which are more immediately concerned in the preſervation or continuance of our being, uſually point out the natural

tural and effectual means of allaying them; yet experience too often ſhews, that the irregular indulgence of them overcharges, obſtructs, or ſtrains, ſome parts of the animal frame, and thereby introduces other uneaſy or diſagreeable ſenſations reſulting from mere repletion. To be freed from theſe ſenſations, men are frequently led to purſue various and different means. Now, if we conſult Nature, the moſt proper remedy, for the removal of ſuch overcharges and obſtructions, ſeems to conſiſt in a certain proper degree of bodily labour.

It was obſerved before, that the conſtitution is ſupplied by certain fluids extracted by digeſtion from

the various aliments; and that ſome portions of theſe circulating fluids are regularly depoſited in thoſe parts of the body where they are neceſſary; and from this ſource proviſion is continually drawn, not only ſufficient for the mere growth of man, but ſufficient alſo to furniſh him with ſtrength adequate to all ſuch voluntary actions as he may judge neceſſary to be exerted for his well-being, ſafety, or pleaſure.

But it is here to be obſerved, that theſe various ſupplies, furniſhed from the digeſtions, of which the moſt refined are commonly called *Animal Spirits*, require to be frequently renewed; and the vapid parts

parts to be, by ſome kind of labour or exerciſe, driven out; for repletion, even of the beſt animal juices, will produce certain degrees of uneaſineſs, until the expelling powers of Nature are exerted to diſcharge them.

It appears, therefore, that certain degrees of bodily labour are abſolutely neceſſary to the welfare of Man. For, without ſome ſort of labour or exerciſe, the ſuperfluous and uſeleſs parts of his diet cannot be carried off; and thence uneaſy ſenſations of various ſorts will unavoidably be excited in him. No perſon then can exempt himſelf from that ſentence of labour, which was

 denounced

denounced on the firſt man, without falling into worſe evil than that of eating his bread by the ſweat of his brow.

CHAP-

CHAPTER IV.

Of the Cauſe of voluntary Motion. Its Power and Extent.

PHYSICIANS aſſert, that the ſpring of all motion is in the ſolid parts of the body; by whoſe elaſtic force, and muſcular power, ſuch fluids are conveyed throughout the habit, as are neceſſary for the ſervice of the whole frame. And theſe fluids are not only ſufficient for the purpoſes of growth, ſtrength, and duration of life; but afford likewiſe an ample ſupply of animal ſpirits for the exertion aud continuance of thoſe voluntary muſcular motions which are dependent to the

dictates of the mind; moſt of the muſcles being, by their peculiar conſtruction, enabled and diſpoſed to reſt or move as the thinking faculty directs. Indeed, every man's experience may be ſufficient to convince him, that his mind is indued with a certain faculty, by which he can either exert or reſtrain the various muſcular powers of his frame. For he plainly perceives, that all theſe are entirely ſubſervient to his will, as far as their natural ſtrength will permit.

But, to obtain a more perfect knowledge of this ſubject, it may be of uſe to attend to the proceſſes of Nature, as deſcribed by Phyſicians; who tell us, that the power

of

of the muſcles depends on thoſe ſupplies which they receive from the blood, or animal ſpirits; that, by theſe, their fibres are diſtended; and that, without this continued ſupply to repair the waſte that is made by their ſeveral actions, the muſcles themſelves would ſoon loſe their ſtrength and power of exertion.

Moreover, ſay they, if a nerve, or artery of any muſcle, is cut or tied, that muſcle will thereby be deprived of its ſtrength. In like manner, when any of the muſcles have been for a conſiderable time ſtrongly exerted in the performance of any action, the quantity of ſpirits ſpent by ſuch exerciſe being greater

than the recruits that are conſtitutionally detached to them in the ſame ſpace of time, their fibres will then become relaxed, and ſome degree of weakneſs and wearineſs will be found to enſue.

Now, in order to prevent as much as poſſible the inconveniences that would ariſe from the aforeſaid wearineſs, whereby the deſigns of men might be rendered abortive; indulgent Nature continues to ſend from all her ſtores a daily ſupply of ſtrength and ſpirits, to be ſpeedily conveyed to repair the weakneſs of the muſcles, which have been wearied and exhauſted in performing the commands of the will.

Hence

Hence it appears, that all the actions, which men voluntarily undertake, neceſſarily ſubject them to wearineſs; whereas, on the contrary, the ſeveral motions, whereby the vital offices are performed, are altogether involuntary, and are carried on in general without any wearineſs at all, and are thus continued till ſome ſuperior power diſorders the ſyſtem, or the parts become nearly worn out; either of which diſagreeable events would much ſooner come to paſs than they are found to do, were not weakneſs and wearineſs kindly interpoſed to gain reſt for the body to recruit its animal powers, which

are

are too often exhauſted by ſome urgent ſolicitations of the ſenſes, or by ſome unſatisfied deſires of the mind.

CHAP-

CHAPTER V.

Of the Mind—Its Qualities and Affections.

IN the former Chapters, the bodily powers were chiefly conſidered with reſpect to the office of the ſolids and fluids, and to the means made uſe of by Nature to recruit and replace what is expended in carrying on the animal œconomy. It was there obſerved, that Man, in order to obtain a proper ſupply for his wants, is endued with every neceſſary appetite and inſtinct; and, that theſe appetites and inſtincts might be duly ſatisfied, he poſſeſſes ſuch ample powers of voluntary motion,

as

as are, in moſt caſes, ſufficient to enable him to provide for the common exigencies of his nature.

Moſt of theſe, indeed, appear to be conditions neceſſarily annexed to all animal exiſtence. Now, had Man been wholly left in theſe circumſtances, to be impelled by paſſions, appetites, and inſtincts, without a ſuperior check, what a chaos, or world of confuſion, muſt he have been in! But, to counterbalance theſe wild emotions, he is happily endowed with ſuperior degrees of intelligence, whereby he can foreſee the good or evil tendency of all his actions; and is ſubject to the dominion of conſcience, which never fails

fails to applaud or accuſe him, as his works deſerve.

Though the particular eſſence of this conſcious principle, the mind, has not been thoroughly diſcovered by the moſt learned and laborious ſearchers into Human Nature, nevertheleſs its qualities and affections may be comprehended from thoſe circumſtances in which men, as ſocial beings, are more peculiarly ſubject to its operation and influence.

Benevolence, compaſſion, juſtice, and mercy, are inſtincts implanted in the mind for the general good of ſociety, and are intended to moderate and counterbalance the irregularities of the mere animal inſtincts,

which

which are concerned only in the ſelf-preſervation of each individual.

And, though the manner in which theſe amiable affections operate is, or may be, as various as the occaſions which excite them, yet they all ſeem reſolvable into the two grand principles of deſire and averſion, the love of good, and the hatred of evil.

From hence may be deduced the uſefulneſs of the moral inſtincts. As the animal inſtincts bring about their purpoſes by certain urgent uneaſy ſenſations, which uſually continue until the end they ſerve is in ſome ſort compleated; ſo the moral inſtincts are found to produce certain degrees of uneaſineſs, upon every

neglect or violation of thoſe duties, for the furtherance of which they were originally implanted.

Beſides, as the inſtincts ſerving animal life, whether appetites or averſions, are variouſly exerted, as occaſions require, in the different modes of love, deſire, joy, anger, fear, or grief; ſo the preſiding power of the intellectual ſyſtem is found to excite the ſelf-ſame affections, as inſtruments ſerving under its command, in the moral order of Nature.

Hence the performance, or review, of good actions, will, by their connection with the condition of our very being, generally put men into poſſeſſion

poſſeſſion of both animal and intellectual tranquillity and pleaſure.

On the contrary, morally evil actions, being, by their very nature, repugnant to the dictates of conſcience, and the good of ſociety, diſturb that tranquillity and pleaſure, which are continually ſought for, but can never be found, except in the practice of truth and virtue.

It has been often obſerved, that the lower order of inſtincts, which are common to men and other animals, are exerted chiefly, if not wholly, in the preſervation and continuance of their exiſtence. But the intellectual moral inſtincts have a much more extenſive power and influence. And, although they co-operate

co-operate with thoſe, which are annexed to animal life, for all the good purpoſes of ſelf-preſervation; yet wherever that partiality or ſelf-love prevails, which is inherent in every individual, and often carries the man to treſpaſs upon that good order which Providence has eſtabliſhed; there theſe intellectual, moral inſtincts are often found to interpoſe; and, from their immutable attachment to truth and equity, are ſo far from uniting with thoſe ſeducing affections, that they fail not to oppoſe every act of immorality; and carry along with them an evidence of regret and reproach; thus creating a ſort of internal war, which

divides the man againſt himſelf: and hence a large ſhare of diſquiet and reſtleſſneſs will be the unavoidable conſequence.

CHAP.

CHAPTER VI.

How the Mind is accommodated to the Body. The Origin and Progreſs of the Paſſions conſidered.

FROM the contemplation of theſe noble endowments of the human mind; proceed we next to examine how this intelligent conſcious principle is accommodated to the body, the habitation aſſigned for its reſidence in this preſent ſtate.

Every man's experience ſhews, that the intellectual and animal powers are intimately connected, and mutually affect each other. That the mind depends on the body for the exerciſe of its powers, is very

obſervable, from its weak condition in infancy; from its increaſing abilities in youth; from its vigour and vivacity in maturer life; and from its declenſion and weakneſs in old age. And, indeed, through the whole of life, the operations of the mind are found to be vigorous or languid, according to the condition of the bodily frame. Moreover, accidents and maladies, which diſorder the conſtitution, frequently weaken, and ſometimes deſtroy, all the power of the mental faculties.

That the body is alſo dependant on the mind is no leſs evident. In caſes that relate to the wants and exigencies of the body, certain inextinguiſhable appetites or affections

ſpring

ſpring up in the mind, and forcibly excite the individual to ſeek that neceſſary proviſion, which his ſtate demands: and hence ſelf-preſervation ſeems to be the firſt law of nature.

The two great principles, which actuate all animated bodies, are appetite or deſire, and averſion or diſlike. But in the accompliſhment of their ends, namely, the gratification of deſire, and the repelling whatever men diſlike, theſe principles cannot in the uſual rotation of things operate always with ſucceſs. Hence nature will be impreſſed with ſome inconvenience, and alſo ſtamped with ſome particular mark or character,

whereby to expreſs the abſence of any good that is wanted, or the preſence of any ill that is felt. And from this ſource certain ſenſations will ariſe, which are uſually diſtinguiſhed by the name of *paſſions*. For example, deſire or averſion when ſucceſsful gives eaſe; but if oppoſed by any rival power, then anger will ariſe. If their operations are attended with great danger, fear will enſue. And when their aim is wholly interrupted by a conſcious inability of ſucceſs, grief in general will be the conſequence.

The other ſenſations, where the œconomy of life requires a more conſtant exertion, ſuch as ſeeing,

hearing, taſting, ſmelling, ſeem to be particular modes of feeling; and their operations, being generally uniform, are limited to thoſe organs through which they paſs to accompliſh their deſtined ſervices.

On the contrary, the ſenſations commonly called paſſions, are not in general limited to time or place, but are ready to be exerted on every exigence; conſequently theſe ſenſations acquire a more extenſive and univerſal influence than thoſe which are confined to particular organs. And it deſerves to be remarked that theſe, which we have diſtinguiſhed by the name of paſſions, have an inſtantaneous effect on the whole corporeal

ſyſtem:

ſyſtem: not the minuteſt part can eſcape; but their influence and energy will be ſeen through, and be confeſſed by, every ſenſe.

CHAP-

CHAPTER VII.

The Powers of the Mind farther conſidered.

IN the preceding chapter we have noted ſome of the many caſes in which the intelligent principle accommodates itſelf to the various changes, which are neceſſarily and naturally brought about in the animal frame; and have ſhewn how it is limited in its operations by the various conditions of the bodily organs. For theſe organs are the inſtruments of the mind in all its actions. But though the mind is thus circumſcribed and limited in its operations by the bodily organs; yet has

has it a very extenſive power and command over them.

What has been already obſerved of voluntary motion, will in ſome meaſure explain the dependence of the *animal*, on the *intellectual* powers.

The ſpring of all motion lies in the ſolid parts of the body; and the various fluids are by them diſtributed to ſupply the manifold exigences of life. The moſt refined of theſe fluids are thoſe animal ſpirits, which ſerve under the immediate direction of the mind, and are detached to perform all its commands, and to procure the gratification of all its deſires; being alſo no leſs forcibly determined to repell or ſubdue all its

its averſions, ſince they are ſervants incapable of reſt or quiet, but in the ſatisfaction of the mind. For, whenever this ſuperior director fluctuates in uncertainty, how agitated, and undetermined theſe vaſſal miniſters remain, every man's own experience may convince him. But this part of the ſubject will be more particularly conſidered hereafter.

CHAP-

CHAPTER VIII.

Some farther Reflections on the two Principles conjoined in Man.

FROM the foregoing obſervations, we may perceive, that human nature is inveſted with two ſpecial powers or principles; the one a mechanical vital principle, endued with ſuch powers of motion, inſtincts, and affections, as are abſolutely neceſſary for the ſupport and preſervation of animal life: the other an intelligent, reaſoning principle, endued, not only with great powers over the ſeveral bodily organs towards accompliſhing its own purpoſe, but alſo with a conſciouſneſs

neſs of the right or wrong application of thoſe powers.

Further it may be remarked, that as no condition of life can be exempted from the neceſſary effects of the animal inſtincts and paſſions; ſo neither can the moral impreſſions made by the intelligent, perceiving principle, be ever wholly rooted out. From whence we may fairly infer, that the ſeveral degrees of happineſs, attainable in this ſtate of exiſtence, muſt depend on the regular operation of both theſe combined principles. Any perſon, who is deſirous of forming a true judgement how they promote or interrupt the enjoyments of life, ſhould make himſelf well acquainted with the diſtinct proper-

ties of both theſe agents; and to what limitations they are ſubjected; more particularly in the mode of the ſeveral operations which belong to thoſe powers that ſerve any eminent purpoſe in the vital œconomy. He ſhould alſo be informed of thoſe circumſtances wherein the mechanical powers act on the mind; as well as of thoſe particulars wherein the mind on the contrary governs and directs the mechanic powers.

CHAP-

CHAPTER IX.

Some Sort of Intelligence implied in all Senſations.

IT is evident that all ſenſation implies ſome degree of intelligence. For mere mechaniſm, however curious, can never produce any of thoſe ſenſations, which were deſcribed in the laſt chapter. All animal creatures are endued with ſuch degrees of intelligence as are requiſite to their ſupport or well being. Whether this intelligence depends on ſome determined diſpoſition of their organs, or is derived from a higher principle, has been the ſub-

ject

ject of ſome diſpute. This however is certain, that among the ſame ſpecies ſome animals are more docile and intelligent than others, which is moſt probably owing to a more delicate texture and organization of parts.

Now man, reſpecting his animal nature, is exactly on a level with the brute creatures; endued with the ſame ſenſations, and actuated by the ſame inſtincts. And hence probably aroſe the opinion, which ſome of the learned have maintained, that man is endued with two ſouls; the one *ſenſitive*, employed in carrying on the inferior buſineſs of animal life: the other *intelligent*, employed in operations of a ſuperior nature.

What-

Whatever the fact may be, the notion does not appear to be altogether groundleſs.

Now, as Man bears the higheſt rank, and moves in the wideſt ſphere, ſo a larger ſhare of intelligence is neceſſary to his well-being, than is requiſite to that of the inferior order of creatures; and with ſuch neceſſary intelligence, he is amply furniſhed for all the purpoſes of life and ſociety; for he poſſeſſes, beſides all his animal faculties, the ſuper-addition of an active, reaſonable ſoul.

CHAPTER X.

Of Man's intellectual Capacity and Powers.

WHOEVER conſiders the extenſive ſcene of action, for which men are fitted by their Maker, he will readily diſcover, that they muſt be endued with ſome principle ſuperior to what actuates other earthly creatures; and the operations of the principle prove it to be ſomething far above mere matter, and conſequently of a ſpiritual nature.

It is allowed by philoſophers, that matter and ſpirit are the general diſtinctions of all that comes within

our

our knowledge in the univerſe; that each has properties peculiar to itſelf, and ſuch as cannot properly belong to the other; whence they appear to have entirely different eſſences, or beings, though we have no diſtinct or clear ideas of them; that both theſe have a place in the compoſition of Man, and are very cloſely united together in him, and that they depend upon, and influence each other.

Now, it is with *rational* juſt as it is with *animal* Nature. The principle of life is one and the ſame; though the modes of ſenſation or feeling are different, conformable to the office of the reſpective organs of the body through which they

paſs. In like manner the principle of reaſon is one and the ſame, though its operations are very differently diſtinguiſhed by the manner in which it is applied.

The firſt and moſt general power of the mind is *perception*. By this it receives notice of whatever objects are preſented to it. And here it is to be obſerved, the mind is entirely *paſſive*, and in general cannot prevent a reception of ſuch impreſſions as are made by external objects. But it muſt likewiſe be noted, that the mind is endued with certain *active* qualities, and can retain or recall the ideas and impreſſions it had received before. It can likewiſe compare theſe ideas together,

and

and form a judgement of their connection, agreement, or disagreement; and, in these circumstances, it is presumed, the operations of the mind are in a great degree voluntary. It depends somewhat on a man's will, what particular objects shall engross his attention, and be oftenest recalled to his memory; as also, what measures he will pursue, to find out their properties and relations. And though he cannot, upon this examination, avoid making some judgement concerning them, yet has he a power either of conforming, or not conforming, his behaviour to the judgement he has made. And, in this ability, either to act, or to forbear acting, after

having ſeen what is fitteſt to be done, one conſiderable branch of Man's liberty ſeems properly to conſiſt.

It is further to be obſerved, that in theſe faculties of the mind is laid the foundation of all knowledge, both natural and moral. To the exiſtence and reality of theſe faculties, every man's own experience will bear teſtimony. And yet the powers of them are very different in different men, the intellectual powers and capacities in ſome being more extenſive and acute than in others.

But, beſides theſe principal faculties, there are ſeveral ſubordinate ones to be alſo conſidered before we can form a right judgement of the human mind. For in the mind there

there appears not only a *ſenſe* of moral good and evil, which was originally impreſſed on the underſtanding, but alſo a natural *love* of moral good, and a diſpoſition to act according to the dictates of that moral ſenſe. Theſe faculties and diſpoſitions of the mind were made by the antient moraliſts the principles of good and virtuous actions; and were by them diſtinguiſhed into *four ſorts*, correſpondent to the *four cardinal virtues*. Firſt, a *deſire* after *truth*, which appears from that natural curioſity which prompts men to ſearch into things difficult and abſtruſe; and eſpecially from the ſatisfaction they find in the diſcovery of truth itſelf. Secondly, a *love* of *ſociety*, the wel-

fare of which can be maintained only by univerſal juſtice and fidelity. Thirdly, a *ſenſe* of *honour* and *dignity*, which is ſeen in the heroic actions that men on ſome occaſions undertake, notwithſtanding the dangers that attend them. Fourthly, a *ſenſe* of *order* and *decency*, which makes them attentive to their words and actions; and ſolicitous that they ſhould appear, not only agreeable, but alſo beautiful to the underſtanding. Of theſe faculties and diſpoſitions every man partakes in a greater or leſs degree.

But the mind is not only capable of taking cognizance of human actions; it is conſcious likewiſe of their merit or demerit; whether

ther they are proper or improper, whether they are ſuch as the relation a man ſtands in requires them to be, or not. Conformably, therefore, to the nature they are of, he will either condemn or approve them. For there is a certain order or harmony of action, which is as agreeable to the underſtanding, as the ſymmetry and proportion of natural objects is to the ſight. In the performance of ſuch harmonious and proper actions, the mind acquieſces, nay, is perfectly ſatisfied, being able to juſtify them, and to render a good account of them.

Hence may be inferred, in oppoſition to ſome philoſophers, our freedom of will and action. For the general

general concurrence of mankind in approving their moral good actions, and condemning their moral evil ones, is a plain evidence, that they who deny free-agency contradict themſelves; ſince by the ſentence which they do, and cannot but paſs on their own actions, they ſtand ſelf-convicted, that they could have acted otherwiſe.

CHAP.

CHAPTER XI.

In what Manner the Mind co-operates with the Body, in the Execution of the Deſigns and Undertakings of Men.

HAVING conſidered the nature of the Human Mind, let us now proceed to enquire, after what manner, and in what degree, it co-operates with the body in executing the deſigns and undertakings of men. Though the actions of men, in conſequence of their different deſigns, are infinitely various, yet one uniform conduct of Nature may be clearly diſcerned in them all. For example.—Antecedent to every

every deſign or act, a certain plan or repreſentation is formed by the mind, or perceiving principle, within the ſeat of underſtanding. This ſeat is deſcribed by phyſicians under the character of the *Senſorium Commune*, being ſuppoſed to be the receptacle of intelligence, as if it were the ante-chamber to the ſoul itſelf.

When the plan thus formed in miniature or idea comes to be executed, the will immediately excites the ſeveral bodily powers; and certain detachments of animal ſpirits are ſent to the organs concerned in the operation, which are uſually continued at repeated intervals, until the deſign is compleatly finiſhed.

From

From this natural proceſs, it is eaſy to conceive, what an infinite multitude of affairs is contrived and projected in this common repoſitory of the underſtanding. No part of the repreſentation of any work is too minute to be accurately ſurvey'd, nor any plans too large to be thoroughly comprehended, by this intellectual principle: neither can time or place wholly interrupt its contrivances and deſigns. From the ſingle and diſtinct parts its tranſitions are quick to the more numerous and complicated; idea ſucceeding idea in a ſilent but ſwift progreſſion.

But, notwithſtanding the number and vaſt variety of theſe diverſified repreſentations, the mind is ſtill ca-

pable

pable of receiving more. For not only the different parts of any work, or deſign may therein be accurately arranged, but alſo many of the conſequences, which will probably attend their being put in execution, may be foreſeen. For example—The mind can prognoſticate whether ſuch acts be regular or irregular, eaſy or difficult, ſucceſsful or unſucceſsful; whether they are likely to be forwarded or oppoſed by others; and what may be the iſſue in either caſe.

Beſides the projection of thoſe common plans, which are in ſome degree neceſſary to all the conditions of life, there ſtill remains ſufficient room in this common capacious re-

ceptacle

ceptacle for the admiſſion of the liberal arts and ſciences, according to men's different taſtes and capacities. Hence ſome employ themſelves in ſearching after divine truths, and inveſtigating the ſeveral relations of things. Some are hereby made expert in the ſcience of human learning, and different kinds of tongues. Some excel in the refined arts of muſic, poetry, and painting, while others are engaged in exploring the more abſtracted truths of mathematical ſubjects. Some ſtudy the rules and proportions of architecture, whereby the habitations of men are rendered more commodious and beautiful. Whilſt others are deeply employed in ſearching into the ſtructure

ture and laws of the animal ſyſtem; by which they may be enabled to cure, or at leaſt to alleviate, the diſorders and maladies to which it is ſubject.

The different diſtributions of talents, if properly cultivated, and regularly conducted, will produce a communication of benefits, which may generally be enjoyed by others, as well as by the poſſeſſors.

Yet this faculty of the mind is not ſo wholly engroſſed, either by the mechanical, or even the commercial buſineſs of life, or by the above-mentioned arts and ſciences, but it has leiſure to attend to that vaſt variety of external objects, which is continually preſented to it by the

ſenſes, and which it readily receives, and minutely examines.

Here reſides the power of imagination, the grand aſſiſtant, if not the parent of invention, continually offering a new arrangement of ideas to the inſpection of the mind. Here alſo is the chief repoſitory of memory, by which power paſt ſcenes, paſt words, paſt thoughts, and paſt actions, are often revived, and recovered, as it were a kind of reſurrection in the ſoul. And here, moreover, is found to preſide that ſupreme court of conſcience which reviews, acquits, or condemns, the conduct of each individual.

CHAPTER XII.

The Principle of Self-Preſervation the chief Director of the Powers and Faculties of the Mind.

AMONG the various things which preſent themſelves to the human mind, ſome are of more immediate concern, and of greater importance, than others. Of this ſort are all the things that relate to the welfare, condition, or want, of individuals. To theſe things, then, the mind is ſtrongly incited to attend by the principle of ſelf preſervation, aided by thoſe innate diſpoſitions of nature—appetite and averſion: the former of which ſerves to impel men

to

to obtain ſuch things as they really ſtand in need of, either for preſervation or continuance in being: and the latter to urge them to repel all thoſe annoyances which have any tendency to injure or deſtroy the animal frame, or any of its parts.

To exigences like theſe, nature, ſenſe, and reaſon, direct men's particular attention: ſince nothing leſs can ſupport and maintain the harmonious diſpoſitions and regular operations of the intellectual and corporeal faculties: nor can the preſent union of the ſpiritual eſſence with the materal frame be otherwiſe preſerved.

When the exigences of nature are all well ſupplied, health and vigour

will enliven the body: and the calls of the appetites being anſwered, the corporeal ſyſtem will be affected with very agreeable ſenſations: the intellectual powers alſo partaking of the ſame harmonious diſpoſition, will for a time relax their force, and ſink into a pleaſing tranquillity.

But this eaſe and tranquillity of mind and body can ſubſiſt on no other terms than the regular adaptation of things to our corporeal and mental faculties. But things cannot always be exactly adjuſted to the real wants or calls of nature with reſpect to quantity, quality, time, or place. And whenever obſtructions or defects intervene, ſome diſagreeable ſenſations or paſſions will enſue; and unavoidably

avoidably deſtroy both the corporeal and intellectual tranquillity; and this will more particularly happen when the diſagreeable paſſions of anger, fear, or grief, are introduced.

CHAPTER XIII.

Of Anger.

ANGER uſually ariſes when ſome oppoſing power is apprehended to invade any of the rights and properties of men; or is found to impede the obtaining any good thing which the mind ardently deſires. In theſe caſes the vital principle of ſelf-preſervation generally rouzes the forces of nature in anger; the animal powers readily aſſume this aerial fire of the mind; the fermenting ſpirits ſoon become kindled as it were into a flame, and ſeem to be whirled about, and ſent forth, with impetuous force. But

all

all this hurricane of nature may, on ſome occaſions, be no more than the neceſſary efforts of ſelf-defence: as, in many inſtances, man has little or no knowledge of the injuries wherewith he may be aſſaulted before they fall upon him. In this caſe, what leſs could be his ſufficient guard than anger calling forth the whole of his bodily powers, in order to overcome his adverſary, and to terrify him from making any future attacks?

But though this is a neceſſary diſpoſition to preſerve men's rights, and to repel injuries, yet it may be, and too frequently is, perverted to many bad purpoſes: and thus it will always be, when it is aſſociated with the high demands of pride, which

is apt to ſwell up injuries to an unreaſonable and unjuſt amount. Hence the unchecked torrent of the ſpirits will overpower all the calm remonſtrances of reaſon, which cannot be properly attended to amidſt the tumultuous ſallies of this violent paſſion.

CHAP-

CHAPTER XIV.

Of Fear.

IT may be obſerved in the operations of ſome of the paſſions, that they have a tendency to counterbalance each other. Great are the revolutions which the paſſion of *anger* introduces into the ſyſtem. As great, though very different, are the revolutions brought upon it by *fear*. Many are the occurrences wherein the principle of ſelf-preſervation will ſuggeſt that a man's pleaſure, health, or life, may be endangered by ſome accident or ſuperior force. 'Tis here that, with great propriety, *fear* interpoſes, cautiouſly reſtrains the uſual

uſual current of the enlivened ſpirits, and confines them to attend the dictates of the mind, which in ſuch caſes is moſt watchfully employed on every means of ſafety: and for this purpoſe the impreſſed ſpirits are inſtantly detached; which, on ſome occaſions, exert a ſeemingly ſupernatural power to avoid or overcome the impending danger.

Another genuine purpoſe of nature in this paſſion of *fear* is to act as a counterpoiſe to *anger*; and thereby to check, or in ſome degree reſtrain, the tumultuous ſallies of the animal powers. Theſe without ſome ſuch ſeaſonable interpoſition might impel and hurry men into various deſtructive broils. Moſt people know

know how often *fear* has operated to their preſervation in many great and imminent dangers. But, on the other hand, as every exceſs of any paſſion is hurtful, various are the miſchiefs which have ariſen from indulging a groundleſs or ſuperſtitious *fear*. An imagination devoted to melancholy forebodings generally anticipates and highly aggravates all the ills that may happen; and, indeed, many that may never happen. Hereupon the dejected mind ſinks under the weight of its own apprehenſions; the reaſoning faculty becomes clouded; and the enfeebled powers of the body are unable either to repel, or to avoid, the danger.

CHAP-

CHAPTER XV.

Of Grief.

THERE remains to be conſidered another paſſion to which the mind is ſubject, namely, *grief*.

It often happens in the courſe of life, that the inextinguiſhable appetites and averſions of nature may be defeated; and this defeat is frequently owing to the weakneſs of the conſtitutional powers. When theſe prove too feeble to procure the deſired good, or to avert any preſſing ill, the conſcious principle, perceiving the inſufficiency of its auxilia-

ries,

ries, reſigns the unequal ſtruggle, and ſinks into *grief*.

It has been already obſerved, that the paſſions of *anger* and *fear* do each of them ſerve ſome particular good purpoſes. *This* alſo, though the moſt afflicting to nature, is not deſtitute of excellent uſes in life: it tends particularly to the preſervation of infants, who have no other means but the ſtruggling moanings of grief to excite the commiſeration of their attendants. Nay, in the maturer ſtages of life, we are often indebted for our ſafety and recovery to the neceſſary though unwelcome introduction of *pain* and *grief*. On this alſo the welfare of ſociety, and the joys of life, are in a great meaſure dependent.

dependent. We might not perhaps be ſo eager and ſolicitous for the ſafety and happineſs of thoſe about us, but for the pain it would give us to be deprived of them. And I truſt this is no ſordid motive, ſince it really implies a love to *them*, as well as to *ourſelves*.

But, on the other hand, every good deſign that can be promoted by this paſſion, may be entirely defeated by a perverſe indulgence of it. It ſometimes gains the aſcendency over all the powers of the mind. The good which is loſt engroſſes all the affections, except a kind of ſullen diſreliſh of every comfort, which ſtill remains. Such a melancholy brooding over the ills of

life, ſuch a reſigning of oneſelf to ſadneſs, has been frequently obſerved to waſte the ſtrength; to dim the eyes; to cloud the face; to oppreſs the heart; and to obſtruct the ſpirits. So much the body ſuffers from it. The mind again ſuffers no leſs: its faculties become weak and irreſolute, and its powers ſink into dullneſs, through a kind of deſpairing reſignation, and aggravation of its own anguiſh.

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CHAPTER XVI.

An Apology for the Paſſions.

FROM theſe exceſſes it is eaſy to ſee how the paſſions came to be repreſented (for through many ages they were repreſented) as the bane of man; as innate enemies to his peace; as the betrayers of his virtue and ſafety; and the great introducers of that general diſorder and miſery which prevail in the world.

From theſe effects, the theologiſt, the philoſopher, and the ſatyriſt, have been always furniſhed with ſtrong invectives againſt almoſt every degree and kind of paſſion: and ſome of the philoſophers, namely, the

the *Stoics*, carried this point ſo far as to make it the duty of a wiſe man, not merely to regulate, but to extinguiſh them entirely. But, after all, it is almoſt too obvious to be noted, that the various evils, which have been charged on the paſſions, have been owing either to the ill-timed, the undiſciplined, or the aggravated exertion of them. Examine cloſely any of our affections, faculties, and endowments, under the ſame degrees of miſapplication, and ſee if they will not furniſh you in like manner with equal grounds of complaint. The paſſions ought to be conſidered as inſtruments ſubſervient to the common purpoſes of life, and upon that conſideration we

may ſafely conclude, that no prudent man would deſire to root them out of his nature, but only to keep them under the guidance of reaſon.

The paſſions are uſually diſtinguiſhed into two claſſes, the concupiſcible and iraſcible. To the former belong love, deſire, and joy; and to the latter, anger, fear, grief, &c.

1. *Love* may be conſidered as the principle of ſelf-preſervation, and the origin of the other paſſions; whoſe various exertions manifeſtly tend to the ſame end. When that end is ſecured, and the individual is ſafe and at eaſe, then the genuine progreſs of this paſſion extends to the community, and is very apparent

rent in the more diffuſed ſtreams of general *Benevolence*.

2. *Deſire* is a neceſſary impulſe to call forth the powers of Man, and to urge him to ſuch meaſures as may obtain the ſupplies, conveniences, and gratifications, which he ſtands in need of. Hence it appears, that the moderate movements of this paſſion ſerve, like favourable winds to mariners, as uſeful auxilaries to him in carrying on his deſigns with ſucceſs.

3. *Joy* is the natural conſequence of a man's accompliſhing his deſires, whether he be engaged in the purſuit of ſome good, or in avoiding any thing to which he is averſe. In this ſtate, the gently flowing ſpirits chear and exhilarate the mind,

as the benign beams of the temperate ſun warm and enliven the body.

4. *Anger* ſeems to be implanted for a body-guard; and is inſtantaneouſly exerted for the ſafety of the individual, when he is concerned to repell any injury or violence that may be offered to him.

5. *Fear* preſents men with cautious repreſentations of the dangers that may attend any difficult or daring enterprizes; and conſequently reſtrains the exceſs of their deſires. In ſome caſes it ſerves to counterballance *Anger*.

6. *Grief*, though the moſt oppreſſive paſſion in Nature, anſwers many good purpoſes. It chiefly ſerves to ſtir up the mind to ſeek relief for every

every kind of misfortune or misery: and hence it becomes a great promoter of *compassion*. Grief in the offender frequently softens the anger of the offended: and the silent anguish of the penitent heart stands represented as the most acceptable sacrifice to avert the dreaded judgment of offended Heaven.

From this account an impartial enquirer may perceive, that the operations of each passion, so long as they are conformable to the order of Nature, are highly conducive to the welfare of Man; and therefore the passions themselves are wisely annexed to his frame and constitution. Nor will it be difficult to understand, that even the disagreeable sensations

which ariſe from their exertions have their uſe and benefit: for ſuch ſenſations are ſeldom felt, unleſs to prevent or remove ſome diſorders, that might interrupt either the animal or moral perfection of Human Nature. In this point of view, may not their operations be like the flaming ſword in the garden of Eden, "continually turning every way where they can poſſibly guard this tree of life?"

CHAP-

CHAPTER XVII.

Of the Corporeal Perfection of Man.

IN the former chapters we have deſcribed the ſeveral paſſions and affections implanted in Man, and tending to advance both his animal and moral perfection. It is now proper to conſider ſome inſtances of both theſe perfections diſcernible in Human Nature.

Though perfection in the ſtrict ſenſe of the word can belong to, and reſide only in, the ſupreme cauſe and author of all things, yet are there many relative degrees of perfection, which were by him bounteouſly imparted to all created beings.

They, who obſerve with attention the appearances of Nature, may clearly perceive, that every thing is advancing (for a deſtined time) to higher and higher perfection throughout the material world. Trees, plants, and vegetables, nay even ſtones and minerals, improve daily in growth, in texture, in goodneſs. And all animal bodies are known to make a very quick and rapid progreſs, each towards its peculiar ſtate of perfection; to which good purpoſes the ſenſations and inſtincts of the animal Nature are eminently conducive.

Man alſo, with reſpect to his body, is like all other animals, exquiſitely furniſhed with every thing neceſſary

neceſſary to its growth and perfection. The curious texture of the ſeveral parts, their commodious ſituation, and the ſubſerviency of each to the general good of the ſyſtem, has been ſufficiently explained by others. All that remains to be done by me, is to illuſtrate the manner in which the ſeveral organical powers operate to the growth and perfection of the body.

What has been already obſerved concerning the ſolids plainly ſhews, that they are ſufficiently adapted, as they were originally intended, to diſpenſe through the whole ſyſtem the neceſſary ſupplies for the ſupport and continuance of life: which ſupplies contribute likewiſe to the

beauty,

beauty, ſymmetry, and perfection, of the body. This is the natural reſult of the regular motion of the blood and jucies. But whenever the circulating fluids become irregular in their motions, the welfare of the conſtitution will be for a time ſuſpended, and will ſuffer in proportion to ſuch a diſordered ſtate; that is, the perſon will become more or leſs diſeaſed.

And what but this can indeed be expected from that mode of living, which men too commonly purſue? They do not take ſufficient care to preſerve their bodies in that good order they ought; but, by groſs intemperance, overcharge the powers of the digeſtive organs, whence crudities

crudities ariſe, the grand ſource of all inteſtine tumults and diſorders. In this oppreſſed ſtate of the body, the ſupplies that are diſpenſed to the ſeveral parts of the ſyſtem will frequently be depraved, or too little refined; and, by the repeated circulation of ſuch vitiated fluids, the ſoundneſs of the conſtitution will be ſoon impaired, and the diſorder may gradually prevail ſo far as to extinguiſh the vital flame. Indeed, the irregularities of men would often occaſion ſuch fatal events ſooner than they now do, were they not prevented by ſome inward power of Nature, which, acting as in a kind of laboratory, refines the turbid maſs, and throws off the feculent parts at

the ſeveral ſecretions. By this, the ſafeſt and moſt natural ſort of chemiſtry, the diſagreeing qualities of the various foods are properly adjuſted to the exigencies of the conſtitution; the ſuitable nutritive particles being aſſimilated, and depoſited in their deſtined places; and the unſuitable ones, having generally ſome ſtimulating ſharpneſs to forward their expulſion, are accordingly expelled. Not but that many of thoſe defects, which happen in the primary digeſtion, are often rectified by the ſucceeding operations of the ſeveral organs, which all conſpire to the welfare and preſervation of the animal ſyſtem. And hence it comes to paſs, that no diſorders, either from the

quantity

quantity or quality of the aliments, ſeldom or ever happen, without ſome efforts being raiſed in the thus ſelf-repairing machine to adjuſt, overcome, or expell them. And amidſt the greateſt conſtitutional ills to which life is ſubject, the ſeveral powers of Nature are continually exerted for the relief of the frame,—nor do they wholly ceaſe but with life itſelf.

CHAP-

CHAPTER XVIII.

Of the intellectual Perfection of Man.

FROM the foregoing account, the condition of Man may be pronounced *good*; for he is evidently endowed with powers and faculties exquiſitely adapted to render his life both healthy and happy. I ſay, healthy as well as happy. For health is the baſis of all the happineſs that Man can attain in this ſtate. Let him poſſeſs what he will, it depends entirely on the good order of his conſtitution, whether he ſhall enjoy any thing. But the higheſt good order of the animal frame can by no means furniſh out the whole of that happineſs,

happineſs, which Man is capable of, and indeed continually aſpiring after. For the animal faculties in their beſt ſtate can only ſupply the wants, and thereby promote the pleaſure, of the body.

Man being endowed with an intelligent Mind, has therefore wants and deſires ſuitable to that mind, which nothing corporeal can ſatisfy. His chiefeſt happineſs reſults from attending to the repreſentations of his own mind, and living according to the dictates of conſcience; which is continually pointing out to him the good or evil of all his actions. In that awful court, which conſcience holds in every man's breaſt, his actions will be ſtripped of all the various

various pretences whereby he may have deceived others; for himſelf he cannot ſo eaſily deceive. The good or evil he has done will lie naked and undiſguiſed to his retroſpection. The good which he has done will yield him the pleaſing poſſeſſion of aſſurance and peace. The evil, on ſuch a review, will appear in its own loathſome deformity; and will leave him an over-balance to his unlawful pleaſures in anxiety, terror, and regret. It is probably from theſe internal convictions, that criminals ſo readily acquieſce in the juſt ſentence of their condemnation: and others, who eſcape all the power of human laws, paſs not here unpuniſhed.

This

This faculty of conſcience is not only the repoſitory of our doings, but is likewiſe the ſoil in which is implanted the good ſeed of all which men call virtue; where every evangelical and moral truth is enabled to exert a ſuitable influence on the conduct of men. Were we to examine who is the tiller of this ſoil, or by what means it is cultivated, what leſs could we judge equal to the undertaking, than that particle of the Divinity, which is lodged in man, that which renders him allied to the Father of Spirits! the ſoul itſelf, that buſy, active, pervading eſſence, which, ſtriving to attain every moral perfection, often ſurveys the actions

of the man, and calls him to an account for the application of the talents committed to his charge; thereby manifeſting and executing ſome part of its ſovereign right, in puniſhing the evil with diſquiet and terror, and rewarding the good with peace and ſafety.

From theſe views, though far ſhort of man's relative perfections, it is but juſt to acknowledge, that his nature is a complete ſyſtem for ſuch a kind of life as he was deſigned to lead in the preſent ſtate; being contrived and framed by infinite wiſdom and goodneſs, and amply endowed with all neceſſary diſpoſitions and powers for the attainment of ſuch

degrees of perfection and happineſs, as were meant he ſhould attain in this life.

CHAPTER XIX.

The Condition of Man examined.

SINCE man then is ſo amply furniſhed with powers and faculties for the acquiſition of happineſs; how comes it to paſs, it may be aſked, that from the earlieſt times to the preſent, men in general have not been found near ſo happy as might be expected? In a very early period even Jacob complained, that few and evil had been the days of his pilgrimage. Poets and philoſophers have ever ſince been deſcanting on the ſame ſubject, and much in the ſame ſtrain. But let men complain as long as they will, moſt

of

of the unhappineſs that prevails in the world is manifeſtly owing to their own unreaſonable and perverſe choice; and might eaſily be prevented by a more wary, prudent, and pious conduct.

CHAPTER XX.

The Appetites, Averſions, and Paſſions, further conſidered.

IT was obſerved, chapter XI. that in the manifold operations of mankind, ſome plan or repreſentation of the work deſigned was antecedently formed by the mind; and that, when neceſſary, the various animal powers, to be employed in the execution of the different parts, were immediately called into action. Now ſomething of a ſimilar kind may be obſerved with reſpect to our appetites and averſions.

The idea of any thing which the appetite deſires being impreſſed on the

the mind, the animal ſpirits, ready to obey the impulſe of the will, are immediately ſent to invigorate all the mechanical powers that are neceſſary to be exerted for the acquiſition of it. And, in caſes where ſucceſs attends the act, the perſon will generally be affected with very pleaſing ſenſations; and here is the origin of *joy*.

Objects that excite our averſion are likewiſe attended with correſpondent impreſſions, which provoke the mind to rouze its powers, in order to repel or overcome the oppoſition they make to our happineſs. And, in caſes where our efforts prove unſucceſsful, the mind becomes natu-

rally clouded and oppreſſed; whence the origin of *ſorrow*.

Theſe images or impreſſions are always found to be more or leſs vivid, as the objects that excite them are more or leſs conducive to our eaſe and happineſs; and the vigour with which we act is exactly proportioned to the vividneſs of the impreſſion made on the mind. Thus experience teſtifies, that in thoſe occurrences which are but little intereſting, the animal powers are, for the moſt part, but little exerted; whilſt, on the other hand, in thoſe actions or events for which the mind is very anxious, they are exerted and continued to a ſurprizing degree. But though the animal powers are gene-

rally

rally excited in proportion to the ardency of our deſires, or the degrees of our diſguſt; yet there is a great difference in the meaſure of their exertions, when employed in manual operations, from that which they exhibit in conſequence of our deſires and averſions.

In their attendance on the manual operations of men, they are generally called forth and exerted in no greater a degree, than what is really neceſſary, for the work they are deſtined to execute. But, on the contrary, in their attendance on the deſires or averſions of the will, the meaſure of their engagement has no certain limits; but, in proportion

tion to the earneſtneſs and anxiety of the mind, they are employed to a degree truly harraſſing and diſtreſsful.

CHAP-

CHAPTER XXI.

Of the Conſequences reſulting from the right or wrong Application of the Corporeal and Mental Powers.

FROM what has preceded, it appears that thoſe corporeal powers, which are the vaſſal miniſters of the mind, cannot be expected to remain long in a quiet ſtate; as they are liable to be called forth into action on ſo many intereſting occaſions, and ſometimes to a degree that brings them to a ſtate of total debility.

Now that this fatigue and expence of ſpirits might retard as little

as

as poſſible the buſineſs of life, the fluids are, in general, amply recruited by a certain power, which is lodged in the conſtitution, to digeſt and elaborate, from what men eat and drink, certain juices fit to repair ſuch waſtes as have been occaſioned by the labour either of body or mind.

It has been before obſerved, that the animal ſpirits and intellectual faculties co-operate together, whether they are engaged or exerted in the manual operations of men, or are otherwiſe ſubſervient to the impulſes of their paſſions and affections. In all which the corporeal ſpirits are only paſſive agents, auxiliary to the ſoul, or intelligent principle.

It

It has likewiſe been remarked, that, from the ſervices impoſed on them, it will frequently happen, that the ſpirits will be too much exhauſted; ſo that they will ſtand in need of being continually reſtored. It was further obſerved, that there is an ample proviſion in nature made for this very end; and that by the digeſtion of our food, from whence certain juices are extracted and made fit to ſupply the place of thoſe that had been before exhauſted.

The body being thus continually repaired, and ſupplied with freſh ſpirits, there appears to be a very extenſive power annexed to the will or volition of man, which he is thereby enabled to exerciſe over theſe

theſe his animal ſpirits; directing them to the ſeveral members of the body, as thoſe members are required to act. This ſovereign power over them ſeems to have been originally implanted, that man might be able to obtain the ſeveral conveniencies of life; and to overcome or avoid its evils.

It is eaſy to perceive, that where this power, which a man has over his own actions, is properly applied to good purpoſes, a large ſhare of quiet and happineſs will thereby be ſecured to him: and, on the other hand, that the miſapplication of this power in the common occurrences of life, will prove the ſource of infinite trouble, vexation, and miſery. But,

beſides

beſides the ſervices in which the ſpirits are obedient to the will, they have other employments aſſigned them, where the intellectual faculties have no power of interpoſing at all.

CHAP.

CHAPTER XXII.

That the corporeal Powers often act independent of the Will.

I HAVE already intimated, that ſome of the corporeal powers often act without the concurrence of the mind or will. The truth of this aſſertion will plainly appear by taking a view of that condition in which man comes into the world. At this period, and for a conſiderable time after, the mind exhibits little or nothing of its own intellectual powers. The newly animated being ſeems to be ſupported merely by a certain innate power of digeſtion, which aſſimilates and diſtributes ſuch nouriſhment

riſhment as is neceſſary for its growth and ſubſiſtence. And, that theſe neceſſary purpoſes ſhould not fail to be accompliſhed in this weak ſtate, inſtincts are implanted in the conſtitution, which exert ſuch powerful impulſes as not only ſerve in the firſt outſet of exiſtence, but extend their influences to the lateſt period of this his temporary ſtate. And experience ſhews us, in many other inſtances, that theſe automatic motions, or natural impulſes, are often prior to any operations of reaſon: that they urge and impel to action before reaſon can have time to form its determinations. For reaſon

" Waits till we call, and then not
" always near:
" But honeſt inſtinct comes a vo-
" lunteer." POPE.

CHAPTER XXIII.

Some further Reflections on the Animal Œconomy.

IT has been already noted, that the body of Man ſtands in need of continual ſupplies, which are neceſſary, not only for the preſervation of his exiſtence, but likewiſe for the ſupport of the various powers of his frame; and that theſe ſupplies are continually furniſhed by ſuch juices, as are extracted by digeſtion from his food; the moſt pure and refined of which are called *animal ſpirits.*

It is evident, therefore, that, without ſuch ſupplies, Man would

be ſo far from attaining the age of ſeventy years, that the revolution of a few days would terminate his life, together with all the powers and faculties both of his body and mind, as far as they are diſcernible in this ſtate.

Seeing then that life itſelf, together with the inſtincts and powers both of body and mind, have ſuch neceſſary dependence on thoſe ſupplies, which are furniſhed from the digeſtion and aſſimulation of our aliments, it may be proper to examine, and a little to enlarge upon, that proceſs of Nature, by which this aſſimulation is made.

When the aliment is conveyed into the ſtomach, that general receiver

of

of all our nouriſhment, certain parts of it are there diluted, diſſolved, and rendered fluid; and then elaborated by the other organs, till it becomes fit to repair the waſte of the exhauſted body, and to renew its ſtrength for carrying on the purpoſes of life: and, to the end that theſe intentions may be thoroughly effected, the office of digeſtion is continued and exerted to the utmoſt of that power with which the ſeveral organs concerned therein are conſtitutionally endued.

Hence it may be inferred, that not only the members of the body draw their reſources for growth, ſtrength, and nouriſhment, from the alimentary juices; but in like man-

ner all the corporeal ſenſes, thoſe of ſeeing, hearing, taſting, ſmelling, and feeling, owe their perfection and good plight to the ſame recruits.

And, indeed, not only the five ſenſes, which are common to man and other animals, but even our ſuperior and rational faculties, are, in many inſtances, dependent on the ſame ſupplies for the vigour with which they exert their powers.

But however neceſſary all this may be to health and life, yet it deſerves our notice, that the preparation, digeſtion, and diſtribution, of the animal fluids, are in few or no inſtances under the direction of the will, but are mechanically

cally carried on by the automatic motions of the ſeveral organs.

Now, to the end that all this proceſs may operate to the good of each individual, the digeſtive organs are naturally found to be endued with ſufficient power to overcome and change the original texture and quality of the innumerable articles of man's diet, and to extract from thence a great variety of fluids, which are diſtributed through the whole habit, and deſtined to ſupply the different wants and neceſſities of the corporeal ſyſtem.

It is further to be obſerved, that the heterogeneous maſs of all our aliments is not only changed, but

diſpoſed of to the utmoſt advantage. The uſeleſs and more earthy parts are expelled; the redundant briny fluids are ſtrained off; the next refined particles are detached towards the ſupport of the more ſolid parts of the body; which, in theſe caſes, ſeem to act like a ſpunge, each of them attracting ſuch juices as may be beſt ſuited to their particular wants. There are alſo proper cells in the body, to receive ſome certain ſurplus of fluids, which are there retained as auxiliaries to repair the waſte neceſſarily occaſioned by daily labour. Some fluids ſtill more refined may be ordained to adminiſter to the bodily

bodily ſenſes; as thoſe which are moſt refined of all may ſerve as inſtruments to the intellectual faculties.

CHAP-

CHAPTER XXIV.

Some Conſequences of imperfect Digeſtion.

IT has in divers places been ſuggeſted, that however completely the ſyſtem of Man is framed, yet he ſtands in need of continual recruits to enable him to carry on the various purpoſes of life. Now, theſe recruits, as has been before obſerved, are produced from the ingeſted aliments, changed into ſuch ſuitable nouriſhment as the body requires. But all the ſupplies thus furniſhed will become more or leſs ſuitable, as they are fitly or unfitly prepared by Digeſtion. Conſidering therefore

therefore the mixed maſs of materials that is daily ſwallowed, it may often happen, that perfect digeſtion cannot be completed. Hence the circulating fluids will become depraved, and the whole ſyſtem of courſe languid and diſeaſed; and in this diſagreeable ſtate the mind will unavoidably bear a large ſhare in thoſe anxieties, which ariſe from its union with ſuch a body.

To this cauſe may be referred many of the diſquiets to which Man is liable. In ſome conſtitutions, the powers of digeſtion are too weak to diſcharge their offices: and even in the ſtrongeſt they may at certain times be overwhelmed

whelmed by the quantity of food taken down. In either caſe the œconomy of Nature is diſturbed, and the whole Man becomes reſtleſs and uneaſy.

It is moreover to be obſerved, that, during the time of digeſtion, a little fever is generally excited: and from hence many unquiet ſenſations may ariſe, before the ſtomach has completed its office: and theſe ſenſations will be ſtill more diſagreeable, as well as more laſting, if the ſtomach is overcharged with a great variety of food.

Notwithſtanding theſe ſorts of conflicts between the powers of Nature and the jarring elements of our diet are highly diſagreeable, they are, nevertheleſs,

nevertheleſs, ſometimes found productive of a reſtleſſneſs attended with ſalutary conſequences. For we are hereby often ſtimulated to ſome ſort of action or labour, by which the over-loaded ſtomach has been relieved; and the diſorders, that would otherwiſe have ariſen, prevented.

CHAP-

CHAPTER XXV.

Of Temperaments or Conſtitutions, and their Effects.

THOUGH the animal fluids are all derived from the ingeſted aliments, yet perſons who live in the ſame manner, and upon the ſame aliments, do nevertheleſs, by a peculiarity of conſtitution, generate humours very different from each other. From this idioſyncraſy, or *peculiar temperament*, may be deduced, not only the great diverſity of diſpoſitions, which are obſervable between one Man and another, but likewiſe that wide difference that is found at different

times in the inclinations and purſuits of the ſame man.

Perhaps from hence we may in ſome meaſure account for the different paſſions and affections that ſuddenly ſpring up in the mind without any viſible cauſe. From different conſtitutional diſpoſitions there may be at times produced *vivacity* or *dulneſs*, *courage* or *timidity*, *anger* or *ſorrow*, *love* or *hatred*, according to the quality of the prevailing humours: and from the ſame principle, the purſuits of men are often ſubject to great variations. Nay, even *volition* itſelf ſeems to be not a little influenced by the qualities and temperature of the animal ſpirits. From hence we may

infer,

infer, that very great and affecting conſequences may often ariſe from thoſe various temperaments that take place in the body.

When the humours are of a proper temperature, the conſequent ſenſations and impulſes will generally be mild, tending to the advantage of the perſon. On the other hand, when they are of an improper temperature, or too much heated, many diſadvantages may enſue; the man may be precipitated into wrong actions, or retarded in the performance of right ones.

From what has been advanced, it may be inferred, that, from the influences of different temperaments, a man may be addicted to anger,

outrage,

outrage, and paſſion: or, on the contrary, may be inclined to ſadneſs and ſorrow; or become fearful, luſtful, &c. &c. Thus it may be preſumed, that very different affections and impulſes are excited and ſtirred up by thoſe various qualities and temperaments which reſide in the bodies of different men. Nay, what difference, ariſing from the ſame cauſe, do we ſee in the temper, inclinations, and diſpoſitions, of one and the ſame man at different periods of his life!

CHAPTER XXVI.

The Effects of Temperaments further conſidered.

SINCE there appears then ſo great a variety in the diſpoſitions and purſuits of one and the ſame man; how much greater difference may be expected in the diſpoſition and conduct of the general maſs of mankind! and this more eſpecially, if we take into the account, that each individual has ſome ſpecific corporeal powers peculiar to himſelf; and, in ſome reſpects, very different from thoſe of others: and this may be readily deduced from

that

that endleſs variety, which is apparent in the form, features, and conſtitution, of men; every one of whom ſeems to be endued with certain ſpecific powers fitted to elaborate ſuch juices or ſpirits as are moſt ſuitable to his make and habit: and in conſequence of theſe differing temperatures we are led to conclude that great varieties will naturally take place in the genius, inclinations, and diſpoſitions of men.

Hence probably it comes to paſs, that one man is born a poet, another a philoſopher, a third a phyſician, another an orator, another a politician: agreeably to what Dr. Garth obſerves:

" How matter by the varied ſhape
" of pores
" Or ideots frames, or ſolemn ſe-
" nators."

From the preceding obſervations it appears, that innumerable inclinations, paſſions, and affections, ariſe from our very make and frame; which, properly managed, contribute as well to the good of ſociety, as to the welfare of individuals.

CHAP-

CHAPTER XXVII.

Of the Conſequences naturally reſulting from a right or wrong Application of the Human Faculties.

HAVING already ſhewn that men from their very make and conſtitution receive a variety of diſpoſitions and tempers, inclining them to various and different purſuits; it may here be of uſe to conſider the conſequences, which naturally attend ſuch purſuits, according as they are well or ill conducted.

That man might be enabled to procure to himſelf ſuch degrees of happineſs as are agreeable to his preſent ſtate, we behold him inveſted

with a kind of ſovereign power over his animal and vital ſpirits, ſo as to detach them to any or every part, as the preſiding inclination, or paſſion, ſhall direct.

As theſe directions ſeem to proceed from ſome inſtantaneous order of the will, it may eaſily be conceived, that, by the power of volition, theſe miniſtering ſpirits will be often employed, not only in thoſe ſervices by which the welfare of man is promoted, but in purpoſes and purſuits which manifeſtly tend to damp and deſtroy his happineſs.

When the ſpirits ſerve under the imperious commands of a depraved will, it is natural to expect they ſhould be often employed on tranſactions

tions that are impracticable; where the powers of nature are inadequate to the commands of the injudicious taſk-maſter: and in ſuch circumſtances it frequently happens, that the unrelenting deſires of man will continue to provoke, inflame, and aggravate, his ſpirits beyond all the ſalutary purpoſes of life.

In ſuch caſes, no wonder the hapleſs, wretched man ſhould be diſguſted with every thing about him, and more particularly with himſelf; and imprudently chuſe to put an end to his life, rather than bear the gloomy horrors of a troubled mind.

Moſt men have experienced in ſome degree the inconveniences

which ariſe from ſuch an internal war, agreeable to what was long ſince obſerved by Pythagoras:

" A native ſtrife in every boſom
" reigns,
" And impiouſly a ſecret war
" maintains."

Hence then ariſes one evident cauſe of a great part of that diſquiet and reſtleſſneſs ſo pathetically complained of by the human ſpecies; and, indeed, what elſe can be the conſequence, when the powers of nature are hurried on by ſuch a contrariety of contending paſſions; where the ſpirits are harraſſed and exhauſted, and their ill-judging director is neceſſarily left in a very uncom-

uncomfortable condition; diſpleaſed with, and diſreliſhing, every thing; and, at the ſame time, incapable of rectifying or correcting any thing?

CHAP.

CHAPTER XXVIII.

The diſquiet State of Man farther conſidered.

IT has been already explained from what ſource, and in what manner, the animal ſpirits are formed, which are ſubſervient to the will of man: it has likewiſe been obſerved, that, in order to his performing any one ſingle act, ſome portion of theſe ſpirits is directed to every ſuch particular exertion as is neceſſary to accompliſh whatever buſineſs he has in hand. They muſt therefore be attendant on all that variety of images which ariſe in the mind, from

from whatever cauſe they proceed; whether from deſire, averſion, reaſon, caprice, &c.: and from hence the vital ſpirits will often run into hurry and tumult, by being thus engaged to miniſter in deſigns and ſervices of great contrariety to each other.

It deſerves to be particularly noticed, that in thoſe employments, which depend on manual operations, the exertion of theſe ſpirits is rather calm and gentle, and their waſte is eaſily and ſpeedily repaired: but in their attendance on the deſires, averſions, and diſpoſitions, of the mind, the ſervices and exertions that are thereby demanded are frequently

ſudden

ſudden and impetuous, and ſometimes impracticable.

Hence the blood and juices become agitated; and their proper temperature is deſtroyed; the conſtitution becomes weak, and diſordered; and the mind will be fretted with many diſagreeable and uneaſy ſenſations.

Senſations, ſuch as theſe, need be aggravated by no other deſcription than the diſtreſſes they bring with them: but theſe internal agitations will lead us to diſcover the cauſe of divers other unquiet ſenſations, which ariſe on various occaſions, and are found to interrupt that tranquillity of mind which is ſo neceſſarily connected with the happineſs of man:

for,

for, as often as our ſpirits are provoked and exerted beyond the ſalutary purpoſes of life, ſome kind of diſorder and diſquiet will be the unavoidable conſequence. And from hence men daily experience, that every miſapplication of their powers is continually attended with ſome internal reſtleſſneſs; and that reſtleſſneſs or diſquiet is always more or leſs affecting in proportion to the extent and degree of ſuch miſapplication.

One would imagine that theſe diſagreeable ſenſations would incline men to regulate their wild deſires; to adjuſt their conduct to their ſtate and conſtitution; and by no means to aggravate their uneaſineſs by abuſing

abuſing and overſtraining the powers of nature: that they would incline them to compoſe their agitated and ruffled ſpirits; and then their minds would clear up, agreeably to the beautiful lines in Cato:

" So the pure limpid ſtream, when
" foul with ſtains
" Of ruſhing torrents, or deſcend-
" ing rains,
" Works itſelf clear, and by de-
" grees refines,
" Till the pure mirrour on its ſur-
" face ſhines;
" Reflects each flower that on the
" border grows,
" And a new heaven in its fair
" boſom ſhews."

This

This ſimilitude may illuſtrate what men find by experience to be true, that not only their happineſs and pleaſure, but even their quiet and comfort greatly depend on the due temperament of the fluids; and that complacency of mind, which ſeems to reſult from it.

Every man then may feel the importance of being furniſhed with humours of ſuch a proper texture; ſince on this ſeemingly depends a great part of the felicity which he is capable of enjoying in this temporary ſtate.

CHAP-

CHAPTER XXIX.

The ſame Subject continued.

NOW granting there may be a time when all the material elements of man's frame are moſt fitly combined and blended together for promoting his well-being; yet this combination would prove of itſelf a very inadequate baſis to fix the whole of his happineſs upon. For this reſpects only the body, and can have little or no relation to his better part. Beſides, it would often happen, that by a lively exertion of theſe conſtitutional powers, which he has in common with other animals, he would be chiefly propelled to thoſe purſuits,

purſuits, which are excited by the animal paſſions and appetites: by ſuch a conduct he would frequently tranſgreſs the law of his Nature; and would violently run into ſuch groſs exceſſes and immoralities as are utterly ſubverſive of his own eaſe and welfare, as well as of the advantage and welfare of ſociety.

But to check theſe miſchiefs as far as is conſiſtent with free-agency, we behold him endowed with a ſpiritual principle, capable of diſtinguiſhing between right and wrong; whereby he is made both a witneſs and a judge of the propriety and tendency of his own actions; and is conſequently affected with pleaſure or pain, according as they ſtand either approved

or condemned by the verdict of conſcience. But theſe mental joys, or diſquiets, are not the only effects that ſpring from our good or bad conduct. A moral life is confeſſedly adapted to produce and ſecure much natural good; and the commiſſion of moral evil does in its conſequences unavoidably occaſion many degrees of natural evil.

CHAP.

CHAPTER XXX.

Concluſion.

HERE we may conclude, by obſerving, that whatever counteracts or interrupts the good order and œconony of any being, may with propriety be ſtiled *evil* in reſpect to that being; and in this manner both *natural* and *moral* evil may be introduced.

Nevertheleſs there will be experienced a very wide and manifeſt difference in the operations and conſequences of theſe two kinds of evil. Thoſe which ariſe from diſorders affecting the conſtitution only, as they more particularly belong to

the corporeal frame, may properly be ranked in the claſs of *natural* evils; and the inconveniences thence ariſing will be found to abate as the conſtitutional powers are improved, and Nature is enabled to reſume her ſalutary courſe. Such inconveniences generally end with the diſorders that produced them.

But the conſequences of *moral* evil, the diſorders and diſeaſes which the ill conduct of men bring upon them, are more laſting; and the workings of conſcience may continue to aggravate ſome diſquiets after the natural evil is removed.

Yet in more complicated circumſtances of moral evil, whereby the

the welfare of a man, of his family, and of Society, is groſsly injured, there the reproaches of conſcience are found to excite ſuch violent diſquietudes, as even to overwhelm both the corporeal and intellectual powers, and ſink the agent in univerſal diſtreſs.

Hence it appears, that many natural evils, which are incident to animal life, are frequently rectified by the internal operations of the conſtitutional powers; and eaſe and comfort are happily reſtored to the paſſive individual.

Such diſquietudes alſo as owe their origin to ſome mixture of *moral* joined with *natural* evil, if not attended with great malignity,

may in time be overcome and reformed. But immoralities of an atrocious kind cleave close to the offender, and are with such extreme difficulty reformed, that even time itself cannot efface the disquiet that accompanies them.

Thus the operations of conscience are graciously adapted to check those disorders that would unavoidably attend his conduct, were Man left to the sole influence of such impetuous passions as occasionally arise from an over heated imagination, or warm constitution; for so closely united are the corporeal and intellectual faculties, that whatever interrupts the good order of either will be sure to destroy the ease and comfort of

the individual: though, indeed, even the moſt perfect harmony that can ſubſiſt between them will never prove a ſufficient ſecurity to his peace and quiet, unleſs this good order is accompanied with that internal evidence, which will always ariſe from a conſciouſneſs of his doing and having done ſuch actions as are lawful and right.

F I N I S.